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RECENT LITERATURE

NOTES AND ABSTRACTS

Le syndicalisme féminin dans les industries textile en Angleterre.—It is in the textile industries that the earliest female labor organizations appeared. These were at first separate from those of the men, but later united with them. It is in these industries also that women receive the highest wages. The question arises as to whether the superior condition of women here can be attributed to organization. Investigation shows that the growth of organization among women workers has been slow, and even in those industries where women outnumber the men, the number belonging to unions is nevertheless smaller. Where women do belong to the union they show little interest in its activities, and even in organizations where women are in the majority, the executive work is chiefly done by the men. It must be concluded that the gains which have come to women have come chiefly through the activities of the men, rather than through their own efforts. Though there is still a great discrepancy in the cotton industry, as elsewhere, between the wages of women employees and those of men, yet the women here, where organization is strongest, receive a higher average weekly wage than in any other branch of the textile industry. This result may be fairly attributable to organized activity on the part of the men.—Mlle. A. Tougard de Boismilon, *Le musée sociale, mémoires et documents*, May, 1913. B. H. S.

Sur l'influence de l'image et de la publicité sur les criminels.—Criminals may be divided into three grades: the lowest and the highest of these, the instinctive, and the "cultured" criminal, respectively, are not influenced by the suggestion and examples furnished in newspaper accounts of crime. Upon the middle class, however, this influence is very marked. This class is largely composed of youths, and is recruited for the most part from children who have grown up in an environment of crime, where criminal exploits are held up for admiration. Newspaper publicity serves to emphasize this attitude, and, by furnishing examples for imitation, tends to multiply criminal acts. It might be thought that the publication of the penalties along with the account of the crime would have a deterrent effect, but this does not seem to be the case.—Dr. Gilbert Ballet, *Revue pénitentiaire et de le droit pénal*, April, 1913. B. H. S.

L'assicurazione obbligatoria nei lavori Agricoli.—Though compulsory insurance against industrial accidents was provided for in Italy by the laws of 1898 and of 1904, these did not apply to the agricultural workers. There is no reason why the latter should be excluded from the benefits of this law. The agricultural workers bear the same relation to the employer and run the same risk of injury as do the laborers in workshops and factories. Some would make a distinction between classes of agricultural laborers, the tenants or farmers on shares, and the day laborers, claiming that only the latter need the protection of compulsory insurance. Both, however, belong to the general class of hired laborers, and should be included in the law. The principle of employers' liability for all accidents not due to negligence of the employer can be derived from the essential nature of the contract. If it is to be assumed that when an employer enters into a contract to hire labor, he is responsible for the safety of the laborer, just as when he enters into a contract to hire machinery he makes himself liable for the return of the same uninjured. This interpretation, only, is in harmony with judicial and ethical principles, and if the principle of employers' liability were recognized on this basis, the extension of compulsory insurance to the protection of all classes of workers, as a logical outcome of employers' liability, could not be denied.—Romeo Vuoli, *Rivista internazionale di scienze sociali e discipline ausiliari*, May, 1913. B. H. S.

Le droit dans l'économie sociale.—By right (droit) is meant natural right. This concept is denied by many, but the proof of the existence of natural right is found in the inability to prove the contrary. Individual liberty contains in germ all the rights of man. The limitations which may be put upon liberty are (a) those arising from its own nature, i.e., because each man has a right to his own liberty he must not encroach upon that of another; (b) those required for the maintenance of social order, for the individual cannot live apart from organized society and the maintenance of social order is necessary to his existence. Every extension of authority which is not justified by its necessity impairs natural right and can have only bad effects. An example of an encroachment of the state upon individual right is found in the law requiring compulsory contributions for old-age pensions. The exact limits of authority are difficult to fix, but a good government should stop short of, rather than go beyond, them. For all social polity should be directed toward one object: to develop the human individuality, and the human individuality can be developed only in liberty and through liberty.—Edmond Villey, *Revue d'économie politique*, May-June, 1913. B. H. S.

L'Hôpital de Montpezat-de-Quercy pendant le XVII^e et le XVIII^e siècle.—This hospital, which was established in 1360, has preserved its records since the beginning of the seventeenth century. These show that though the philosophy of benevolence had not been developed, there were many forms of public assistance given as a municipal service in Quercy.—R. Latouche, *Annales du midi*, January, 1913. E. H. S.

L'antropologia criminale ed i suoi detrattori.—Criminal anthropology has a rational and natural basis and finds support in the new science of psycho-physics. The fact that many honest people have what might be described as criminal somatic characteristics is no criticism of criminal anthropology, as the latter does not go by these alone, but takes them together with various organic and cranial anomalies. A crime is the effect of three factors: individual, social, and physical. Education and the lack of opportunity for the expression of the criminal tendencies are significant; and finally, criminal anthropology, like all social sciences, has only a relative and approximate value which, however, does not divest it of the character of a science.—Francesco di Luca, *Archivio di antropologia criminale*, April, 1913. M. S. H.

Le réalisme chez les artistes anciens.—One may note in the work of sculptors and painters of different epochs and countries various styles of representing the human body peculiar to the period and place. So distinct are these that often we may locate works of art as to time and nationality by them. The ancient artists in their unaffected recognition of the anatomic differences of sex in their representations of the human form reached an aesthetic conception far higher than that attained by modern artists who are restrained from their best work by sex consciousness.—Gaston Gaillard, *Bulletin de la Société d'anthropologie*, Nos. 5-6, 1912. E. E. E.

Culture morale et féminisme.—The social unit is not, as some social extremists hold, the individual, but the couple. Men and women are different, it is true, but they are not on that account either hostile or independent. They complement each other, and social accomplishment requires their co-operation. In modern society woman may appear in four rôles: as a celibate, as a slave to her husband, as an advocate of freedom of marital contract, or as an equal partner to a natural and voluntary matrimonial union. Looking toward the last as the normal and desirable state, the young women of the nation must be trained—physically, mentally, morally.—A. Bauer, *Revue internationale de sociologie*, May, 1913. E. E. E.

Étude sur la famille instable en Champagne.—In making an investigation of the causes of the unstable family in France the Champagne district was chosen as typical. Among the peasantry the custom persists of equal partition of the paternal estate among the children at marriage. The result is a region of finely parceled out farms, usually too small to furnish their proprietors more than the barest living. Since it is difficult satisfactorily thus to establish many children in life, this custom tends to restrict the birth rate, and correspondingly the expansion of the race. This, combined with the poverty of the soil of the section, is the primary cause of the instability of the

family. The economic life is rigorous, with few real comforts. Family ties are not strong, and many households are disorganized by the departure of the children to find work in the cities. In the urban population signs of family disorganization are most notable, perhaps, among the textile workers, the dockers, and the wine workers, due largely to conditions of poverty, illness, drunkenness, and sloth.—P. Descamps, *La science sociale*, May, 1913.
E. E. E.

Akkulturation unter den Magyaren in Amerika.—The immigrants to America undergo few changes except in the superficial forms of culture as the result of contact with American life. Their racial traits, habits of life, customs, and religious convictions do not change. In fact they use every means available to retain their "inner culture"; they subscribe for a native newspaper, and locate in national groups. They adopt in a superficial way the American fashions and other external features of American culture, which are forced on them by the so-called necessary demands of American life. But this process of assimilation is superficial and not real. The real content of foreign culture does not change upon the American soil. Their craving for American freedom becomes a falsified fact; among the American immigrants freedom has no value or appreciation, when the mind and judgment rejects it.—G. von Hoffman, *Zeitschrift für Sozialwissenschaft*, May–June, 1913.
H. H. B.

Die Nationalität in ihrer soziologischen Bedeutung.—The general social instinct, the sexual instinct, and the paternal instinct are the three bonds that hold a tribe or group together, and unite humanity into one large group. But these three forces are represented by many sub-forces and institutions in the development of civilization. The solidarity of humanity is essentially based on the fact that our whole system of culture finds its roots in the culture of earlier people. Thus both objectively and subjectively nationality in its sociological significance is becoming the oneness of humanity.—Paul Barth, *Vierteljahrschrift für Philosophie und Soziologie*, Vol. XXXVII, Heft 1.
H. H. B.

The Sources of Rural Credit and the Extent of Rural Indebtedness.—The chief sources of rural credit before about 1895 were mortgage companies and loan agents of life insurance societies. Many mortgage companies that made loans in restricted territories where they knew the people and that did not guarantee the mortgages still do a good business for themselves and their clients. Census investigations (1890–1910) show the growth of the tenant system and of the mortgaging of farms operated by owners. The average value of such mortgaged farms was \$3,444 with an incumbency of \$1,224 in 1890; the corresponding items in 1910 were \$6,289 and \$2,658. That is, the average value of such farm property has increased faster than the amount of the mortgages. The total agricultural debt of American farmers in 1912 is estimated at about \$5,000,000,000. Real estate mortgages constitute 55.9 per cent of this sum; chattel mortgages about 14 per cent; cotton crop liens 7.8 per cent; liens on other crops about 9 per cent; unsecured debts to local merchants about 5 per cent; besides a small percentage of miscellaneous debts. About three-fourths of the total mortgages on farm real estate has been incurred in purchasing the property.—George K. Holmes, *Monthly Bulletin of Economic and Social Intelligence*, International Institute of Agriculture, April, 1913.
R. H. L.

Heredity and Responsibility.—Our personalities are not absolutely determined in the original germ cells; yet they have arisen from these cells and have been conditioned by them. That is, our actual personalities are not predetermined in the germ-cells, but our possible personalities are. Anything which could possibly appear in the course of development is potential in heredity and under given conditions of environment is predetermined. The factors determining human behavior include, therefore, hereditary constitution, present stimulus, past experiences of the organism, and the habits of response to given stimuli which have been formed. Is then the individual responsible for his behavior? By "responsibility" is meant ability of the individual to respond to rational, social, and ethical stimuli, and to inhibit response to their opposites. It involves the corresponding expectation of others that the individual will so respond. Since the stimuli increase in variety and complexity directly as the social organization

develops, it follows that human responsibility is a variable. For the character of the stimuli varies, and the capacities of different individuals to respond to rational, social, and ethical stimuli vary. Individual responsibility varies, then, with the number and kind of stimuli, inheritance, training, habits, and physiological states. As a corollary to this conclusion, note the converse social responsibility to provide as favorable an environment as possible for all in the community. For hereditary possibilities become actualities only as result of use, training, and habit. Elimination of reproduction by the unfit, or negative eugenics, will be serviceable in extending the inherited potentialities of posterity. Since great crises usually discover great men, it is apparent that the prime problem of education is to provide a stimulating environment and to develop the powers of self-discovery and of self-control.—Edwin G. Conklin, *Science*, January 10, 1913. R. H. L.

French and American Ideals.—Material gain is the world-wide industrial ideal, but this is becoming modified by the humane interest. France and America differ in the means used to attain this end; the former depends rather on the clear thinking of the individual concerning the moral questions involved, the latter appeals to legislation. The American political ideal of individualism has been influenced by French thought and by the British moral tradition of authority. Personal restraint plus a social laissez faire; and personal laissez faire plus social regulation are the means depended on in France and America respectively to enforce obedience to moral ideals. Such policies for control of adult behavior necessitate opposite treatments of the young, i.e., freedom for American youth, espionage for the French. This difference in methods between the two countries is due, at least in part, to the greater vitality of the religious sanction, cast in theological terms, in America. We derive our aesthetic traditions from the British, and so we lack the creative imagination and delicate sensibility of the French. The ideal of self-control allows the French, on the other hand, the freedom of thought and imagination, so essential to artistic achievement. These differences seem due to differences in social inheritance. But in both countries there are signs of convergence in national ideals and methods. In America greater freedom from social compulsion is beginning to appear; and in France there is growing up a new appreciation of the social obligations of the individual and of the need for a more effective social control. The economic and the moral continue to make their strongest appeal to the American; and the intellectual and the beautiful, as revealer of spiritual values, to the French. Both peoples will profit largely through extensive and sympathetic contacts with each other.—J. Mark Baldwin, *Sociological Review*, April, 1913. R. H. L.

What Is Social Psychology?—It is helpful to determine first what social psychology is not. Thus it does not concern itself with a super-individual, collective mind; for such a mind does not exist, apart from the minds of the individuals that compose the community. The so-called collective mind and the individual mind are both organized systems of mental or purposive forces; but the former lacks the integrity, the isolation and the unity of action that are essential to the very conception of mind. Again, although the action of an individual when alone differs from what it would be if he were a member of a crowd or organized group, the difference is caused by the changed environmental conditions to which the individual mind must respond. So far as unity in group action takes place, it is due to the existence in the component individual minds of common or type elements. But even this unity is modified by the difference in individual reactions to group ideals and practices. Social psychology differs essentially from sociology. Each has to do with the forms of likeness, of interdependence and of difference among individuals, and with the complex social structures that result from the endless and complex combinations of men's purposes and interests. When we study the nature of these structures as created by and fulfilling the needs and purposes of men, we are psychological sociologists; when we study these structures for the revelation they may give of the nature of mind itself, we are social psychologists.—R. M. MacIver, *Sociological Review*, April, 1913. R. H. L.

How Is Wealth to Be Valued?—Scientific valuation must always be inadequate, particularly in psychology and sociology; for it is limited to quantitative analysis. And difference in quality cannot be resolved into a quantitative variation from a norm.

And yet we find the attempt in present-day economics, ethics, and political science to reduce all valuation to a quantitative problem. The true relation between qualitative and quantitative elements in the valuation process is illustrated by the work of the artist. He uses paints and colors in certain quantities and proportions and draws certain lines, always with a view to a qualitative end—the unity of the whole composition. This qualitative end as determining quantities and proportions of ingredients appears in every valuation process, from a painting to a pudding. This stands out clearly in expending money income. For in doing this, the individual, the statesman, the community do not pause to weigh the comparative worth of a certain number of pounds sterling expended for tobacco or good or bad books, or for battleships or education. Quantitative measurement ignores both the unity of the whole, which is qualitative, and the qualitative nature of the parts. Hence it cannot predict the future in human history with any certainty. For qualitative mutations occur, such as a biological sport or a psychological variant; and such mutations have incalculable effects upon human conduct. The process of averaging to eliminate variations from the mean is a false procedure for we have no right to assume that qualitative differences do cancel one another. The foregoing considerations lead to the conclusion that quantities are used to assist in realizing the unified ideal, but that they neither direct nor dominate the valuation process.—John A. Hobson, *Hibbert Journal*, April, 1913.
R. H. L.

A Statistician's Idea of Progress.—Since progress is a subjective term implying change toward an end, it cannot be measured directly by statistics. If we assume however, that adaptation is the end, and that there are certain characteristics correlated with this incommensurable end, the use of the statistical method may yield suggestive results. The result of such procedure indicates for the United States a rapid increase of population and probable increase in length of life, an increase in racial uniformity, and perhaps in uniformity of other sorts connected with immigration, and at the same time a decrease in uniformity of economic status and income and a probable decrease in the stability and social serviceability of family life. Some of these tendencies seem to point toward progress, others toward retrogression. As there is no way of reducing these opposite tendencies to a statistical common denominator we cannot get a conclusive answer by this method. It would appear, however, that the main problems of progress in the United States henceforth will differ fundamentally from those of the past. We can no longer justify political democracy and universal education on the assumption of equal endowment among men. But these can be justified on the ground that they are selective influences operating to secure for society the leadership of a larger number of the competent. Again, the economic problem now confronting us concerns production less and distribution more; and our political problem essentially is that of harmonizing our political tradition with the changes wrought by industrialism.—Walter F. Willcox, *International Journal of Ethics*, April, 1913.
R. H. L.

The Chinese Drama, Yesterday and Today.—The Chinese drama, originating indirectly in the immortal legend of "The Herdsman and the Spinning Damsel," now played on every stage in China, found its direct origin in "The Guild of the Young Folks of the Pear Garden," a College of Dramatic Art founded by Emperor Huan Tsung (753 A.D.) in honor of his marriage to Princess Yang Kueifei. It has since become one of the most interesting features in the Chinese social life, as well as pre-eminently their one form of national amusement—even more intimate and sacred than the ancient Greek drama to the Greeks. The *Drama of Yesterday*, in harmony with the former retrospective habits of the Chinese, dealt entirely with the history and customs of the past; and the stage was the only medium of knowledge. It was very imperfect and devoid of scenery. Although the historical drama was the real favorite with the Chinese, the modern drama, the *Drama of Today* is much more common because of the lighter expense of its management. The latter is based upon incidents of human life pictured in a witty and humorous way; in the very modern drama topical questions afford the playwrights most of their material for plays. It is, however, making slow progress as to personnel, for although salaries are paid ranging from \$30 to \$6,000 annually, an actor is considered to be of such a low and despicable

caste as to become practically an outcast from society, and women are prohibited from playing on the stage, their parts being taken by men and boys. Yet in the matter of buildings and plays wonderful progress has been made. In Shanghai, three large modern theaters, seating from 2,000 to 2,250 persons, have been erected, and one of the same type is in project for Hong Kong. A strongly modern type of play is being used, and fairly well acted. The possibilities are that the drama will, in the near future, become an effective weapon in the hands of the reform party.—A. Corbett Smith, *Fortnightly Review*, June, 1913. B. D. BH.

Has Arbitration Failed in New Zealand?—The plan of compulsory arbitration is thought by some to be dead, by others to be merely dormant. Begun with the intention of suppressing strikes and of encouraging industrial unionism, it comparatively failed: (1) in that the employers came to be content with it only after long and difficult pressure; and (2) it evoked discontent on the part of the workers owing to a complexity of causes: (a) they mistook their object as increase of wages, (b) they were ignorant of economic principles involved, and (c) socialism gave them the illusion that "industrialism is war." On the other hand the Arbitration Act may be considered a success, (1) with reference to employers, because they now favor it on account of its resulting enormous increase in the value of products, land, machinery, wages, etc.; (2) with reference to the employed, because there has been a period of comparative peace, few strikes, and an increase of wages without loss of time. This practical success can be made permanent when the spiritual tone of society is raised by moral culture and uplifted ideals of citizenship.—E. Tregear, *Progress*, January, 1913. B. D. BH.

The Association Method in Criminal Procedure.—The association method in a complex criminal procedure does not possess practical value as a means of case analysis. This does not, however, mean that the whole series of investigations should be regarded as a complete failure. The chief difficulties of the method are: (1) it involves the error of auto-suggestion on the part of the experimenter; (2) of the three principal complex-symptoms that have been established, that one which is of a qualitative nature can be used only with great care, in such things as assonances, mutilated reactions, failures to react, translations into foreign speech, phrase reactions, repetition of the stimulus word, misreading or mishearing; (3) in cases of chronic alcoholism complex sensitivity is often so reduced that it cannot be determined by the use of this method; (4) the scarcity of psychiatrically trained psychologists, to whom alone the prosecution of investigations should be left. However, there should first be a more complete investigation of theoretical questions by experiments on criminals; every large prison should be provided with a psychological laboratory.—Paul Menzerath, *Journal of Criminal Law and Criminology*, May, 1913. B. D. BH.

A Study of One Hundred Juvenile-Adult Offenders in the Cook County Jail, Chicago.—The Juvenile Protective Association of Chicago found that in 1911, 1328 boys and 61 girls under the age of twenty-one were confined in the county jail. Intensive study of 100 of these cases, chosen at random, showed that 91 lived in bad neighborhoods, 37 were born and reared in bad homes, 37 kept very bad company, 15 were addicted to drinking, 11 were totally subnormal; most of them were found to be somewhat below the average in intelligence, and most of them had no education. In connection with some other statistics, it appears that the Greeks, the Polish and the colored juvenile-adults are the most criminal. There is a close relation between a certain kind of occupation and criminality; only 3 per cent of the jail boys had a trade; most of them entered industrial life young, picked up odd jobs, and did not acquire skill.—A. P. Drucker, *Journal of Criminal Law and Criminology*, May, 1913. B. D. BH.

La restriction volontaire de la natalité, et la défense nationale.—The grim evidence of statistics show France to be slipping backward in the matter of population. The great cause of this is revealed in the voluntary restriction of the number of births. This is a serious matter, for without a numerous juvenile population constantly growing up to replenish army and navy, France cannot hope to maintain her place among nations which have no problem of a declining birth rate. The matter of over-

coming this national peril is a personal one—not merely to be preached to others, but to be taken seriously and individually to heart by every true patriot.—Paul Bureau, *La science sociale*, May, 1913.
E. E. E.

An Account of an Inquiry into the Extent of Economic Moral Failure among Certain Types of Regular Workers.—Casual work is often associated with weakness of character and, yet, to what extent is regular work free from the same weakness? A first approximation of statistical measurement of the extent of moral failure of regular workers has been made by determining the proportion of certain types of workers who are dismissed in the course of a year for moral failings of different kinds, according to the evidence furnished by employers. This shows large absolute numbers of dismissals for moral failures, and an excess of such failures by males, when contrasted with females.—David Cardag Jones, *Journal of the Royal Statistical Society*, April, 1913.

B. D. BH.

Education for Motherhood.—The suggestion has been made that children should be reared in institutions rather than in families, since the well-to-do and the wage-earning mothers are failing to care for their children. The advocates of this institutional training of children fail to see (1) that no institution can compete with the mother in affection and care in development of the child's individuality; (2) the born educators and specialists are very rare; (3) even these specialists are absorbed by their own sympathies and antipathies, conflicts, and rivalries; (4) that psychological development of the emotions and sentiments indicates that the child should learn to love a few people in the home. The family colony with common kitchen and other equipment is also inadequate, and fails to give seclusion and the opportunity for introspection. But this parasitical family woman is disappearing, and it is not necessary to make a choice of such suggestions.—Ellen Key, *Atlantic Monthly*, July, 1913.

B. D. BH.

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